

THE CONVERTED CATHOLIC

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ARE PROTESTANTS RIGHT
IN REJECTING THE MASS?

OCTOBER
1920.



331 West 57th Street,
New York City.

OCT 29 1920

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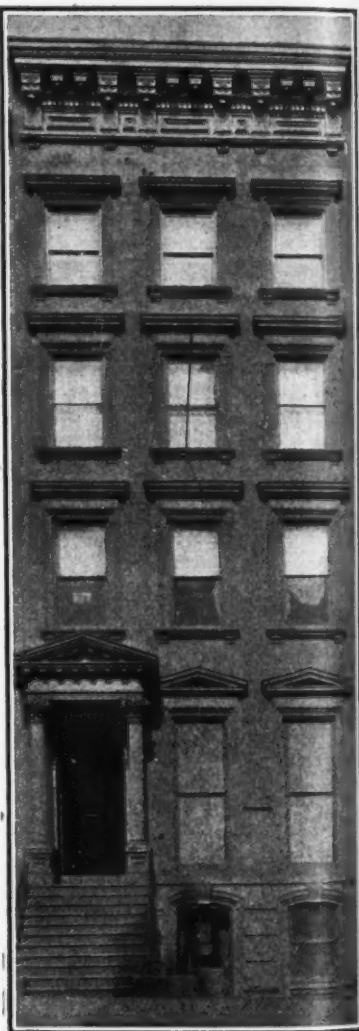
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THE CONVERTED CATHOLIC

Consolidating the Canadian Liberator

An International Magazine

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Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith, the Enlightenment of Protestants as to the Aims of the Roman Hierarchy, and the Spiritual Well-being of All.

(Founded 1883)

By the late James A. O'Connor, D.D. (*Sometime Priest of the Church of Rome*)

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IN HARMONY WITH GOD.

My God, my will direct,
Affections sanctify;
Cause me to love all Thy commands,
Desire but that which from Thy hands
Is good, and is correct;
That so, 'midst life's vicissitudes,
My peace may know no interludes
Whilst Thee I glorify.

Fixed be my hope above,
My heart and treasure there,
Thither shall my love ascend,
Thither shall then my footsteps tend.
Ever before me, love
Shall bear my cares as they arise,
And rift with light the darkest skies,
For love is everywhere;
Thus shall I reach at last where truest joys abound,
Where suffering, sorrow, sin and change are never
found.

THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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No. 8.

CHURCH AND STATE

Quebec stands very much in need of religious liberty. That is the great need of the whole of Canada to-day. Bigotry, fanaticism, prejudices hold sway, in spite of the advance of sciences and the adoration of reason. And it seems impossible to establish perfect liberty as long as the State and Church continues in unholy alliance. The hunger and thirst for religious freedom is the beginning of a demand for political liberty, and on that ground it should be urged by any political party that stands for progress and human rights. We look for the disestablishment of the churches throughout the world.

The union of Church and State is an inheritance from Pagan Rome. To the ancient Romans the idea of the State was the highest ethical conception, the realization of the highest good, in which all other blessings were included. The religion was, consequently subordinate to the State. A religion must be a State religion. A god-must have the sanction of the State.

Papal Rome took another view. It taught the universality of religion, and the union of the human family. It pointed to the coming of the Kingdom of God, and to that kingdom as the realization of the highest development, instead of the State. The Roman Pontiffs made the State the slave of the Church.

But this reversal of the pagan arrangement was as unsatisfactory to the world as the pattern itself. The turning of the coat did not bring relief from the superstitions and fanaticism of Pagan rulers. The blood of martyrs flowed as freely as before. Protestantism there undertook to turn

the coat back again. The principle of union of Church and State was retained, only the State was again given supremacy.

It is high time the world should rid itself of that ancient pagan idea. Both the Church and the State are divine institutions, for the education and training of mankind in the achievements necessary for eternal exaltation and glory. Both must be independent of each other and work, each in its own sphere. Through the State God trains His children in the duties of government, and protects the weak against the strong who may feel inclined to prey upon them. Through the Church, if it is the true Church, He reveals truths; tells His children what their duties are toward God, their fellow-men, and themselves, and gives them, if they earnestly desire it, strength to perform those duties. Neither institution can perform successfully the functions of the other.

THE BIBLE: FRANCE'S GREATEST NEED

BY PASTOR EMMANUEL CHASTAND, NANTES, FRANCE.

Whoever truly loves his country must begin now to think about what has been called here in France "l'apres-guerre"—the after-war conditions of life. What will happen when the land, satiated with blood, shall see her men return to their peaceful occupations? How will social life be affected? What will the soul of to-morrow be like?

For my part, when I reflect upon the future of my country, these words of Christ ring incessantly in my ears: "Seek the Kingdom of God and his justice, and all things will be given you."

Ah! yes; my land of France is a beautiful land. France is admirable, and she is universally admired. But I am forced with pain to admit that she lacks one thing—God; God by whom men and nations are rendered just and morally healthy.

Yet, has not France been called in history "the eldest daughter of the Roman Church?" True, but that title means scarcely more than a state of passive submission to the will of a pontiff rather than a real faithfulness to God.

What, then, is the religious position of France? For centuries past she has been dominated by the Roman clergy, together with the aristocracy. The Church has ever used her influence in the service of princes, and princes have ever drawn the sword in the service of the Church to stifle every effort toward intellectual emancipation, religious or political.

The French people, by nature religious, have for centuries regarded the clergy with an equal degree of fear and contempt. Each time the people have been in power they have given free rein to their anger. The Revolution was directed against the king and the clergy. The separation of Church and the State was the scission with a Church that was anti-democratic.

"In days past, the rites of religion were observed without faith," said Mgr. d'Hulst. The king went to mass; all France attended mass—princes to please the king, the knights to please princes, peasants to please their lords. But from the day that it was permissible to be unbelieving without being burnt alive, unbelief dared show itself openly.

Voltaire, Diderot and Montalembert held up religious things to ridicule to the sound of applause of the Republican people. But unbelief was ripe long before their time. It was not possible that the people of France should see the clergy of a Church give centuries of proof of an incomparable zeal for hanging, burning, imprisoning or exiling thousands of good Frenchmen whose only crime was that they read the Bible, without being deeply shocked. This fermentation of unbelief is still active, for, though the Roman Church has no longer the power of open and violent persecution, her tyranny is exercised in the shade, and she seeks, by every possible means to dominate men's minds and consciences in the hope of regaining her ancient sovereignty.

At this very time, in this twentieth century, the Pope at Rome represents that old spirit of anti-evangelic and anti-democratic authority, which the statesmen of the world must curb if we would achieve the emancipation of nations. That we may be quite sure that we do not exaggerate, let us read over again together some of the clauses of the bull "*Quanta*"

Cura" and of the "Syllabus," promulgated by Pope Pius IX:

"Anathema upon whosoever says that every man has the right to liberty of conscience and worship, and that citizens have full right to manifest and declare aloud and in public their beliefs unrestrained by any ecclesiastical or civil authority.

"Anathema upon whosoever maintains that the Church has not the right to exercise coercion by temporal punishment upon those who violate her laws.

"Anathema upon whosoever shall affirm that the Pontiff can and ought to be reconciled to and take part with, the progress, the liberalism and the civilization of modern times."

These are the monstrous principles of popery, and these principles, proclaimed *ex cathedra* by Pius IX in 1864, can be revoked by no pope without attacking the dogma of Papal infallibility.

The figure of the pope, therefore, looms before us rather as a vision of the Middle Ages than a present-day personality—a vision that retreats and fades in the shade of the past before the powerful, resounding voice of the Protestant Wilson. As has been well said in France: "The pope speaks like a politician; the politician like a prophet."

The people of France are, by nature, intensely democratic. They turn more and more from a clergy whom they see ceaselessly barring before them the road to freedom. Here are some lines of a popular song which describes exactly their state of mind:

"What does a good Republican desire?
To live and die far from the tonsured sire!"

The French people, the vast majority of them ignorant of the Protestant religion, and therefore misinterpreting the Gospel, have insulted even our Saviour Christ. Thousands of workmen have sung:

"Put the Virgin in the stable,
Turn the Christ into the street."

And those masses of workmen and women who more than

any other class have need of the great hope, are thrown into irreligion, encouraged by numerous politicians—enemies of the Roman Church. This triumph of irreligion appeared so suddenly at one time that one of our parliamentary ministers was led to make this declaration: "We have extinguished the lights of Heaven."

Even at that time a sensation of uneasiness weighed heavily upon France. Now that the war is over, it will weigh yet more heavily upon my country—grown more serious, more thoughtful after passing through great trials. France feels that she lacks something. What? She can not exactly say. I answer boldly for her: The Gospel of Christ.

My nation is like the multitudes on whom Jesus had compassion, for they were without a shepherd. Up to the present time, all France's shepherds have become her tyrants. The people distrust all who would guide them. Show them Christ, the Saviour, and France will take her stand beneath the banner of Him who gives the freedom which alone is true liberty.

More than a century ago Benjamin Franklin was ambassador of the United States in Paris. One evening he received a visit from several politicians and abbots of the court. Conversation turned upon the Bible, and several of these men mocked at that "pious book" of which Voltaire had predicted the approaching disappearance. Franklin got up, took from the shelves of his library a big volume, and said: "I have here a selection of the most celebrated thinkers and prophets in the East. Will you let me read you a chapter?" When he had finished, his listeners expressed their admiration. Imagine their astonishment when Franklin told them that he had been reading an extract from the Bible.

The same ignorance prevails to-day. Rome prevents the Bible from becoming the Book of the people. When a Catholic speaks of the Bible, he jeers at it as "the Protestant book." I may add that in many places priests have had burnt the Bibles given by our evangelists. If a copy is asked for at a bookseller's, the most frequent answer will be that

"we don't know what it is;" or they may perhaps say, "We don't sell bad books."

It is acknowledged to-day that French Protestantism constitutes a body of elite in my country. In spite of its small numbers, its reduced resources, it has held high—as high as possible—the banner of the Gospel. In moral questions it is Protestantism that has undertaken the campaign against alcoholism and immorality. In the domain of religion, unknown to the majority of people (for it is only forty-five years since the right propaganda has been conceded to), Protestantism has endeavored to spread broadcast the Word of God, and has the joy of enlightening numbers of souls. An engineer said to me: "I am happy now, for I have found the secret of life. Rome had scandalized me by her errors and her tyranny. Materialism had failed to nourish my soul. I have found, thanks to Protestantism, the Christ my heart needed." This man symbolizes the French people. My nation is weary of cracked cisterns. Her soul is hungry and thirsty.

A young Catholic priest told me a little while ago how deeply distressed he felt at the attitude of the Pope in the great war. I begged him to trust in Christ alone. He wrote to me from the trenches: "I have received your Testament. What pleasure it gives me! It shall never quit me! May peace, when it comes, give us opportunity for devoting ourselves more than ever before to the cause of Christ and of the nations." This young priest had never before seen a New Testament!

Help us to make France a strong democracy and a Christian people. Your grand democracy still lives by the force of the impulsion and the inspiration of those heroic Puritans, who conceived and drew up that sublime "Bill of Rights" which Lafayette bore to my country. The Puritans among us were the Huguenots, decimated by several centuries of persecution. Yet there remain still seven thousand who have not bowed the knee to Baal, and who bear witness to the divine light of the Gospel.

ARE PROTESTANTS RIGHT IN REJECTING THE ROMAN CATHOLIC DOCTRINE OF THE MASS?

They be no gods which are made with hands.—Acts 19: 26.

BY REV. G. R. MACFAUL, M. A., OTTAWA, CANADA.

The third of a series of lectures delivered at Christ's Mission,
March 30, 1920.

The Roman Catholic Church has taken the simple statements of Scripture concerning the Lord's Supper, in which Christ's followers were commanded to take bread and wine as emblems of His dying love, and by partaking of these to remember His death till He come, and she had made the mysterious, absurd doctrine of the Mass. Having declared that her clergymen were priests they must, of necessity, have an altar, and if an altar, there must be some kind of a sacrifice, and so Jesus is made the victim to be offered up on Roman altars in order to satisfy the Church's theory, and thus give a plausible excuse to the faithful of the necessity of a priesthood to apply the merits of Christ to the sinner for salvation.

Why do our Roman Catholic fellow citizens, when they pass a church, frequently raise their hats, and before taking their seats in the church genuflect, or bow, towards the altar? They do this because they believe that a priest has said Mass and brought Christ into the church, and that He is present in the consecrated wafers in the tabernacle in the front of the church, they therefore raise their hats to do Him homage and bow towards the altar for the same reason. Listen to the teaching of the venerable Curé d'Ars, pages 24 and 25 of the Roman Catholic booklet, entitled "The Priest"; "Without the priest the death of our Lord would be of no avail. Look at the poor pagan savages; what benefit have they derived from the death of Christ? Alas! they cannot share in the blessings of redemption so long as they are deprived of the ministrations of the priest, whose function it is to apply the virtue of the precious Blood." . . . "If you had no priest here you would say to yourselves: 'What is the use of coming to this church? There is no Mass; our Lord is no longer here; we can pray quite as well at home.' . . . "Where there is no priest there is no sacrifice, and where there is no sacrifice there is no religion."

The Mass is, therefore, the corner-stone of the Roman

Catholic Church and the very foundation of her worship. It has been spoken of as "a gigantic delusion," "the great anti-Christian lie," "a ridiculous dogma," "a manufactured miracle," "a diabolical invention." These and other names have been assigned to it because Roman Catholic theology teaches that a priest has the power to change a piece of bread, or wafer, into the body, blood, soul and divinity of the Lord Jesus Christ; that this wafer, after consecration, although having the taste, color and form of bread, is not bread, but the sovereign Lord Himself; that in every particle of the wafer after consecration, though it were broken into a hundred pieces, Christ is entire and complete, as He is in every drop of wine; that this sacrifice is the same and a continuation of that of the cross, only with this difference, that on the cross Christ really died and really shed His blood, while on Roman altars Christ does not really die nor really shed His blood, it is only an unbloody sacrifice of the body and blood of Jesus; that the wafer, after consecration being God, must be prayed to and worshipped by the people.

I have before me a large wafer, which was made in the irons of the late Father Chiniquy, who was fifty years in the Roman Catholic Church before he left it for the pure Gospel of Christ. It has upon it the letters I. H. S., which professedly stand for, in Latin, "Jesus Hominum Salvator," namely, "Jesus, Saviour of Men." But like almost all Roman Catholic emblems they bear another meaning to the initiated. When pagan Rome became christianized by Constantine the heathen worshippers of the goddess Isis saw in the letters I. H. S. the Heathen Trinity—Isis, Horus, Seb, namely, mother, child and father of the gods. Thus while I. H. S. contains outwardly the semblance of Christianity this acrostic inwardly expressed homage to a heathen trinity, and is an ancient pagan symbol.

Now, what does the Roman Catholic Church say herself? Let me quote a few statements from the Council of Trent: "I profess that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and for the dead." "This council teacheth and openly and simply

professes that in the pure and holy sacrament of the eucharist, after the consecration of the bread and wine, is our Lord Jesus Christ, true God and man, truly, really and substantially contained, under the appearance of these visible things; nor are these matters self-contradictory, that this, our Saviour, always sits at the right hand of the Father in Heaven, according to the natural manner of existing; and that notwithstanding He is in many other places sacramentally present to us with His substance, there is, therefore, no room to doubt but that the faithful of Christ should adore His most holy sacrament with that highest worship due to the true God, according to the constant usage in the Catholic Church. Nor is it the less to be thus adored that it was instituted by Christ our Lord to be eaten." "If any one shall say that this holy sacrament should not be adored, nor solemnly carried about in processions, nor held up publicly to the people to adore, or that its worshippers are idolaters, let him be accursed."

We are again on the defensive. The Roman Catholic Church has pronounced a curse on all persons who are unwilling to believe that Jesus is actually present in the wafer after consecration and who are not willing to bow down and worship it. Now, I purpose showing that the wafer should not be adored after it is consecrated. I purpose proving that to worship it is to commit an act of idolatry, and that these statements of the Council of Trent are self-contradictory, impossible and absurd. Let the Pope curse! I would rather have his curse any day than his blessing, so long as he occupies the position he does—a usurper, "sitting in the temple of God, showing himself that he is God." The Pope's anathema is perfectly harmless. Let him curse!

The Absurd Mass Doctrine.

According to the summary I have just given of Roman Catholic teaching, and the preceding statement of the Council of Trent, the Roman Catholic Church teaches:

- 1.—**That a priest has power to change bread into God; that Christ obeys the priest; that the wafer after consecration is really Christ.**

When the priest says the Latin words over the wafer

and wine: "Hoc est corpus meum," the Roman Catholic Church claims it is transubstantiated (that is, if it has been the **intention** of the priest to consecrate the bread and wine, and there are no **defects** in the bread or the wine) and Christ has to obey the priest and come down, body, soul, blood and divinity into the wafer and wine. I quote again from the Roman Catholic booklet, "The Priest," page 26: "See the power of the priest! By one word from his lips he changes a piece of bread into a God! A greater feat than the creation of a world." Listen to the emphatic teaching of Scripture: "Before me there was no God formed, neither shall there be after Me." (Isa. 43: 10.) "I am the first and I am the last; and beside Me there is no God." (Isa. 44: 6.) But the priest attempts to create Christ, who already exists. A contradiction, seeing it is impossible to make that which has already been made.

The wafer, after consecration, is declared to be really Christ. Peter Dens, an accredited Roman Catholic theologian, says, "It (the sacrament of the Eucharist) differs from the other sacraments. . . . Because the Eucharist contains Christ Himself, the author of holiness, and the fountain of all grace, truly, really and substantially; but the other sacraments have only a certain instrumental virtue imparted by Christ. And thence this sacrament is far more important than the rest." Father Vaughan, preaching at Westminster Cathedral, and as quoted in the Roman Catholic Tablet, February 19, 1910, said: "The same body which Mary cradled on her bosom that far-off Christmas night, the same life which breathed to the Magdalen, 'Go in peace, thy sins are forgiven thee,' the eyes of which rested lovingly on the rich young man in the Gospel, the hands which blessed the little ones and traced the mystic writing on the sand, the brow which bled beneath the crown of thorns, the hands and feet which yielded to the piercing nails, the gaping wound which told of a heart broken for the sins of men—all were there in the Sacred Host, which ever abideth in its tabernacle there."

A natural inquiry would be, as one has expressed it: Is this wafer really the Son of Mary, has it been an infant, did

it grow up, preach, work miracles, etc. If it never was born, nor stirred, nor preached, nor ascended to Heaven, how, then, can it be Christ? It is simply impossible.

2.—That Christ made Himself.

Peter Dens, the great Roman Catholic theologian, says: "It is rather probable that Christ did take His own body and blood and in the Last Supper, because Christ, Luke 22: 15, says, 'With desire I have desired to eat this passover with you before I suffer,' etc. Besides, if He himself had not taken His own body and blood there was a danger lest His disciples might be scandalized." Now, if Christ said the first Mass when He instituted the Lord's Supper and ate and drank with the disciples He must have transferred Himself into the bread and wine—that is, He made Himself, ate Himself and drank Himself, and the disciples did the same, even though the Saviour was standing before them. What fearful absurdity is here involved—a self-contradiction, which is impossible to God! It is quite clear from the record that Christ was not one instant out of the presence of His apostles during the time that they took the bread and the wine, so that He could not be out of their sight and in their sight, in the bread and out of the bread. It is as plain as day that He was not in the bread and wine at all, and this admission destroys at once the doctrine of the Mass.

3.—That Christ can be bodily in more than one place at a time.

For a body to be in more than one place at a time is a contradiction. Now, when Jesus was here in the flesh, when He was in Judea He was not in Galilee, and vice versa. He was only in one place at a time in body, and He is now only in one place at a time bodily, while in the spiritual sense He is everywhere. When the priest comes to you and asserts that Christ is here, or there, that He is in the wafer, that God is in their tabernacle, that they hold Him in their hands, that they carry Him to the sick, and put Him in the desert or secret chamber on the altar, just tell him to listen to Christ's warning in Matthew 24: 23-26: "Then if any man

shall say unto you, 'Lo, here is Christ, or there,' believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, 'Behold, He is in the desert,' go not forth; 'behold, He is in the secret chambers,' believe it not."

4.—That the Church always practised this.

The fathers of the first six centuries knew nothing of the Roman doctrine of the Mass. It did not become a settled doctrine of the Church until the Fourth Lateran Council under Pope Innocent III. in 1215; it was not adored until 1216; and it was Pope Urbain IV., in 1264, that instituted the Feast of Corpus Christi, and it was as late as 1336 that it was publicly paraded through the streets. It is, therefore, not of God but of man.

5.—That Jesus is complete in every piece of wafer and every drop of wine.

This is absurd, because it would mean that there is more than one Saviour in the world—in fact, millions, seeing that there are millions of wafers and millions of drops of wine.

6.—That the Mass is the same and a continuation of the sacrifice of the Cross.

If Christ does not really die there is no sacrifice, and, therefore, nothing real in the Mass. It is consequently but a fraud, and not the same sacrifice as that of the cross. But Rome will add: "Do you not know that the sacrifice of the Mass is the unbloody sacrifice of the body and blood of Jesus Christ?" How wonderful! "The unbloody sacrifice of the blood of Jesus." Who ever heard of such a thing outside of the Church of Rome as that of unbloody blood? What a masterpiece of stupidity! The Word of God declares: "Without the shedding of blood there is no remission of sin." If no blood is shed there is no sacrifice. Therefore, the Mass is but an outrageous imposture, and is not the same sacrifice as that of the cross. Is not such teaching an insult to the

Lord Jesus Christ, contrary to common sense, and revolting to every intelligent thinking man?

Therefore, this pretended sacrifice of the body and blood of Christ is contrary to Scripture. Jesus did not stand at an altar when He instituted the Lord's Supper and offer Himself a sacrifice to God that the disciples might adore it, but He sat at a common table to set apart bread and wine to a sacred use, and to distribute them to His disciples that they might take, eat and drink them. He says: "Take, ye; eat, ye; drink, ye." He does not say, "Sacrifice My body and blood," or "Make an unbloody oblation of Me." Besides, Scripture positively teaches that Jesus need not offer Himself, or be offered often, but that the offering He **once** made is sufficient for all time. "Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." (Heb. 25, 26.) And again, "By the which will we are sanctified through the offering of the body of Jesus Christ **once** for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this Man (Jesus), after that He had offered one sacrifice for sins forever, sat down on the right hand of God. . . . For by **one** offering He hath perfected forever them that are sanctified." (Heb. 10: 10-14.)

Therefore, if, according to the plain teaching of God's Word, Christ cannot be sacrificed again it is an insolent sacrilege to say that the Mass is "a true, proper and propitiatory sacrifice for the living and for the dead." In fact, a close study of Roman Catholic teachings, compared with the teachings of Scripture, will show no less than sixteen particulars in which the celebration of the Mass contradicts the institution of the ordinance of the Lord's Supper as given by Christ.

7.—It is a miracle and a mystery.

This changing of the bread and wine into Christ is said

to be a miracle. Now, miracles are evidenced by man's senses. Every miracle that Jesus performed the onlookers had proof from the use of their senses that a miracle had been performed. If a leper was cleansed they could see that his flesh was restored whole. If a lame man was made to walk his movements proved the miracle. Is there any proof of a miracle after the priest consecrates the wafer? None whatever. Roman priests knew that the people might do some thinking, and so they made the Roman Catholic Catechism to say that the taste, color and form of bread and wine remain in appearance only after they are changed into the body and blood of Christ. As one has aptly said: "We can see the color of bread just as before, but there is no colored bread; we can see the form of bread, but there is no bread in the form; we can experience the taste of bread, but there is no bread to taste; the odor of bread remains, but there is no bread to emit the odor; in other words, the bread has been withdrawn from the form, the taste, the color and the smell, while they remain just as at present to the senses as before, wholly apart from the substance of bread, nothingness putting on every appearance of somethingness. This outdoes Christian Science." One must give the lie to one's God-given powers in order to swallow this deceptive Roman invention.

You look at a wafer before it is consecrated, and you look at a wafer after it is consecrated, and you see no change at all. Here is a chair. Suppose a priest says five Latin words over it, and says it is now a table. You look at it and see no change. It is still a chair. You say it is a lie. And I make bold to say when there is no visible change in the wafer after the priest's words of consecration, that it is a lie; it is still a wafer and not our Sovereign Lord. It is a contradiction; there is no miracle. The Roman Catholic Church is an expert at making marvellous mysteries where there are none.

In her defence the Roman Catholic will say, "Did not Jesus say (Matt. 26: 26-28), 'This is My body,' 'This is My blood?'" Yes, He said that; but He also said, "I am the vine," "I am the door." Did He mean that He was actually

a vine and actually a door? It is plain that this is figurative language. There was no possibility of the apostles misunderstanding the Saviour's language. How in the wide world could those apostles understand that looking upon Jesus they were actually eating Jesus in the bread given to them? I have a good, Christian mother, and if I wanted you to look upon her kindly face I would show you her photograph, and I would say: "Friends, this is my mother." Would you think that it was actually my mother? You would say, "We understand this is her likeness." So when Jesus said, "This is My body" He simply meant this **represents My** body, which is about to be broken for your redemption; take and eat it as a memorial of My dying love. The same idea must have been associated with the wine cup. But the priest will say, "Did not Jesus say (John 6: 53-58), 'Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you?'" etc. It is plain to any right thinking person that these words must be interpreted figuratively. In every instance in Scripture where a figure is intended the words cannot be understood to be literal. "Except a man be born again"; "I am the vine, ye are the branches"; "That Rock was Christ," and many more, could not possibly be meant to be literal. The manna was evidently real food, as we learn in Exodus; but when Jesus says, "I am the Bread which came down from Heaven" it could not possibly mean that He was literally a loaf of bread. Besides, Jesus explains His meaning in John 6: 63: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit, and they are life."

The Idolatrous Eucharistic Parade.

That you may understand how the Roman Catholic Church is making idolators of the people I shall give you a description of a recent Corpus Christi procession in Quebec City, Canada, which a Roman Catholic paper characterized as "the most magnificent religious demonstration ever seen in that city," and this owing to the fact that in connection with it was the celebration and unveiling of a monument to Mgr. Laval, the first bishop of Quebec. All the houses

were festooned with streamers, while on the roofs flags of all colors, the French and the Pope's flag being mostly in evidence, fluttered in the breeze. The city parks were ornamented with triumphal arches sheltering thousands of children chanting Roman hymns. After Mass in the Basilica at 9 a. m. amidst the clanging of the great church bells the procession began. To attempt to name all the societies that formed the first part of this procession would be too tiresome. Among the different societies, however, could be seen part of the Pope's Canadian army, consisting of the Papal Zouaves, the Champlain and Jacques Cartier Guards. Then followed the nuns—the Sisters of St. Joseph and St. Valier, the Sisters of Hope, the White Sisters of Africa, the working Sisters of the Sacred Heart of Mary, the Dominican Sisters of the Seminary, the Sisters of Jesus Mary of Silery, the Sisters of the Good Shepherd of Quebec, the Grey Sisters, the Sisters of the General Hospital, the Sisters of the Congregation of Notre Dame, the Ursuline Sisters and others too numerous to mention. Next came the clergy—the Brothers of the Christian Schools, the White Brothers of Africa, the Brothers of the Sacred Heart, the Brothers of the Holy Cross, the Brothers of St. Vincent de Paul, the Redemptorist Fathers, the Dominican Fathers, the Capuchin Fathers, the Franciscan Friars, the Oblate Fathers of Mary Immaculate, the Fathers of the Company of Jesus, the scholars of the great seminary, and the priests dressed in surplices and sacerdotal ornaments.

Then came archbishops and bishops galore, dressed in cope and mitre, with crozier in hand, preceding the wafer god. The Archbishop of Quebec carried the monstrance under a canopy, which was preceded by a long line of choir boys scattering flowers in the way. Following this came the ordinary laymen and the professors of the University of Laval, the Prime Minister of Canada and the Prime Minister of Quebec, judges, lawyers and other Roman Catholic men of note, all doing humble reverence to Rome's idol. The procession kept moving till 1 p. m., taking over two hours to pass a given point, so numerous were the multitudes that formed the line of march—all bowing down in the dust and

doing humble reverence to the wafer-god Rome had set up.

Are Protestants not right, therefore, in refusing to believe that a simple mortal sinful man can create his God, worship Him, imprison Him in a box, carry Him about and finally eat Him? I am bold to say, and I wish I could herald it to the ends of the earth: "They be no gods that are made with hands!"

Before you sleep to-night, with the vision of a Corpus Christi procession before you, with thousands of Roman Catholic people on their knees before a wafer, read Psalm 115 about the gods, "the work of men's hands," that have eyes and see not, ears and hear not, noses and smell not, hands and handle not, mouths and speak not, idols of silver and gold fashioned like a man. Then look at this wafer—it has neither mouth, eyes, ears, nose, feet, nor hands; it is of wheat and water, made by men's hands. Then ask, Where is the difference between the idolatry of the heathen and that of the Roman Catholic?

Read Isaiah 44: 14-20 where a man plants a tree and it grows up; he cuts it down and uses part of it to keep himself warm and to cook his meal, and with the rest of it he makes a god and falls down before it, and worships and prays to it, saying: "Deliver me; for thou art my god." Here is a man in America, in the Spring he sows wheat in the field and it grows up and ripens, and in the Fall it is cut down and gathered into the barn; it is threshed and taken to the mill and made into flour; it reaches the store and the priest purchases a bag of it. His maid makes a loaf of bread with part of it, puts in on the table and she and the priest eat it. With another part of it she makes a wafer, the priest consecrates it, bows down before it and the people likewise. I ask you, if you make use of the brain matter God has given you, what difference is there between the poor pagan and the poor Roman Catholic? The Book says: "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Take your Bibles and read the story of the golden calf in

the 32d chapter of Exodus, compare the worshipping of that calf to the worshipping of the Roman wafer. Roman Catholic priests will excuse themselves by attempting to argue that to worship the golden calf was idolatry, but after consecration the wafer is really Christ, hence to worship it is not idolatry. That was the excuse the Israelites made; they said: "These be thy gods, O Israel, which brought thee up out of the land of Egypt," as if to say, "We are not worshipping this calf; it only represents the great Jehovah God that brought us up out of Egypt." I would rather worship a golden calf than a wafer, so far as value is concerned, but the Bible forbids us to make any representation or likeness of God. "Thou shalt not make unto thee any graven image . . . thou shalt not bow down to them nor serve them" (Exodus 20: 4, 5); "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Luke 4: 8). God demands an undivided worship "in spirit and in truth," and to worship or bow down to a beast or dumb idol, or anything inanimate, is to commit an act of idolatry. God would not accept a golden calf as a representation of Himself, and still less will He accept a round wafer.

Before you sleep read the 3d chapter of Daniel. Nebuchadnezzar, king of Babylon, in his day made a great image and issued a decree: "To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar, the king, hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

The Pope of Rome has also made an image—A CAKE OF DOUGH. He has issued a decree: "To you it is commanded, O peoples, nations, and languages, that at what time ye hear the ringing of a bell under the priest's robe during Mass, or the sound of a bell in the hand of a man preceding a priest carrying the god to a dying person, or at a given signal during the procession of the Roman god, ye fall down and worship the wafer image the Pope has set up; and whoso

falleth not down and worshipeth, let him be accursed, and the same hour, wherever and whenever I have the power, let him be taken, examined and tortured by my inquisitors, and if he recant not, let him be burned at the stake."

Nebuchadnezzar, by his decree, made idolators of his people; the Pope of Rome, by the doctrine of the Mass, is doing the same thing.

Shadrach, Meshach and Abed-nego were brave men. They said to the king: "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3: 18).

May God multiply the Shadrachs, Meshachs and Abed-negos among the Roman Catholics of the world, who will unflinchingly say: **"Our God, O Benedict, the Creator of Heaven and earth, whom alone we serve, is able to deliver us from all your curses. Be it known unto thee, O Pope, you, Cardinals, Archbishops, Bishops and Priests, that we will not serve thy gods, nor worship the wafer image which ye have set up."**

No man who has visited heathen lands or read of heathen festivities, and who knows anything of the teachings of the Bible, can but come to the conclusion that Roman priests are using all their efforts not to make Christians, but pagans, out of Roman Catholics. Surely it is evident to every intelligent person who thinks that transubstantiation is an impossibility, that the sacrifice of the Mass is anti-Christian and the worship of the wafer absurd and idolatrous. It was never taught by Christ nor the Apostles, and therefore is a modern invention condemned by Scripture. It denies the all-sufficiency of the sacrifice of Christ and contradicts the teaching of Holy Scripture concerning the true sacrifice of Calvary. It misrepresents the nature of the elements of the Lord's Supper. It diverts the worshiper from the true Christ to a false Christ, and it introduces idolatry under the pretence that it is the highest form of Christian worship. It is a gross insult to the finished work of Christ upon the Cross; therefore Protestants are fully justified in rejecting with all the energy of their souls the Roman Catholic doctrine of the Mass.

RUSKIN'S WARNING AGAINST THE POMP OF THE CHURCH OF ROME

It is of the highest importance, in these days, that Romanism should be deprived of the miserable influence which its pomps and picturesqueness have given it over the weak sentimentalism of the English people. I call it a miserable influence, for, of all motives to sympathy with the Church of Rome this I unhesitatingly class as the basest.

I can, in some measure, respect the other feelings which have been the beginnings of apostasy; I can respect the desire for unity which would reclaim the Romanist by love, and the distrust of his own heart which subjects the proselyte to priestly power. I say I can respect these feelings, though I cannot pardon unprincipled submission to them, nor enough wonder at the infinite fatuity of the unhappy persons whom they have betrayed: Fatuity, self-inflicted and stubborn in resistance to God's Word and man's reason!—to talk of the authority of the Church, as if the Church were anything else than the whole company of Christian men, or were ever spoken of in Scripture as other than a company to be taught and fed, not to teach and feed. Fatuity! to seek for the unity of a living body of truth and trust in God, with a dead body of lies and trust in wood, and thence to expect anything else than plague, and consumption by worms undying, for both. Blasphemy as well as fatuity! to ask for any better interpreter of God's Word than God, or to expect knowledge of it in any other way than the plainly ordered way: If any man will do he shall know.

But of all these fatuities, the basest is the being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass; to be blown into a change of religion by the whine of an organ-pipe; stitched into a new creed by gold threads on priests' petticoats; jangled into a change of conscience by the chimes of a belfry.

I know nothing in the shape of error so dark as this, no imbecility so absolute, no treachery so contemptible. It would be so even if Giotto had been now living in Florence, and if art were still doing all that it once did for Rome.

(Continued on page 254).

DID FATHER CHINIQUY RETURN TO THE CHURCH OF ROME?

The following is the Confession of faith of the Rev. Charles Chiniquy, of the town of Montreal, evangelist, minister of the Gospel, and doctor in theology, having been up to the age of fifty an ordained priest in the Roman Catholic Church.

The confession was made on the 10th of January, 1899, in the presence of Mr. George Lighthall, notary, and in the presence of William Grant Stewart, doctor of medicine. These witnesses testify to the soundness of mind of Dr. Chiniquy, proved by his actions, conversation and conduct.

Convinced that my mortal life is now near its end [Dr. Chiniquy was at his death ninety years old], and that I must soon leave this earth to enter the presence of the Most High God, and of my blessed Saviour, the Lord Jesus Christ, I declare here, before the Almighty God, that the following lines contain the faithful expression of the faith in which I die; and also, some of the plain reasons for which I refuse, and will always refuse, to replace myself under the yoke of the Pope, or to return to his Church, commonly called the Roman Catholic Church, of which Church I was formerly and for many years the accredited priest.

I commit my soul into the hands of the Almighty God, my Creator, by the mediation of Jesus Christ alone, my Divine Redeemer, whose merits are infinite.

I declare plainly by this present confession that I am a Protestant. In becoming a Protestant I have definitely and for ever accepted as my only Saviour Jesus Christ, firmly believing that God has forgiven me all my sins in His love, and I accept His holy Word as my only guide.

I cannot return to the bondage of the Church of Rome for the following reasons, chosen from amongst many others:

(1) The doctrine of the Apostolic succession from Peter to Leo XIII. is an imposture. One cannot find in the Gospel a single word to prove that Peter ever passed a single hour at Rome. The superiority or supremacy accorded by the Roman Catholic Church to Peter, above the other Apostles, is another imposture. Every time that the twelve Apostles

questioned the Saviour as to which of them should be the first, the chief, the pope, He always replied that in His Church there should be none first, or chief, or pope, of such sort. And more than this, He replied positively to the mother of Zebedee's children that He had not received from His Father the authority to set one of His Apostles above the rest. "To sit at My right hand or at My left is not Mine to give" (Mat. 20: 23). We have an irrefutable and infallible proof that our Saviour did not place Peter at the head of the other Apostles, as the first, the chief, or the pope, in the dispute which arose amongst the Apostles shortly before His death. "There was also a strife among them, which of them should be accounted the greatest" (Luke 22: 24). Such a dispute would never have arisen if Jesus Christ had appointed Peter to be the greatest or first among them. They would certainly have known it, and Jesus Christ would have answered them, "Have you, then, so soon forgotten that Peter is the greatest amongst you; that he ranks the highest since the day when I laid the foundation of My Church?" But far from answering thus, the Son of God reproved His Apostles, and said, "The kings of the Gentiles exercise lordship over them, but this shall not be so amongst you" (Luke 22: 25). Not only was this pretended primacy of Peter, forged in modern times, never recognized by any of the Apostles, but it was openly and positively denied by Paul. "For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles" (Gal. 2: 8). "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision." Here Peter is named only after James, a thing which St. Paul would not have done if he had had any knowledge of the marvellous superiority and supremacy of Peter above the other Apostles. The following are also the words of St. Paul: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed (Gal. 2: 11). It is evident that Paul had not the least idea that Peter was in any way superior to

himself, when he withstood him to the face, and yet more when he wrote these lines. It is clear that the Holy Ghost inspired Paul with the thought of giving us here the account of his energetic resistance to Peter, withstanding him to the face, in order that we might not be deceived by the great imposture of the supremacy of Peter, which supremacy is the corner-stone of the apostate Church of Rome.

(2) I will never again be a Roman Catholic because the Church of Rome is an idolatrous Church. She adores God: yes, but the god which she adores is made out of a little cake which is upon her altars. At every hour of his sacerdotal life the priest is guilty of the crime which Aaron committed when he made the golden calf. The only difference between him and Aaron is that Aaron's god was made of gold, and the god of the priest is made of a piece of paste, cooked by nuns or servant girls between two flat and hot iron plates. The Church of Rome has a Christ on her altars,—yes, and she displays a true reverence towards this Christ, or rather these Christs to which she is truly devoted. She exalts their power and their mercy. She sings beautiful hymns in their honor. But the Christs which she adores are denounced by our Saviour in the 24th chapter of St. Matthew: "There shall arise false Christs, which shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect. . . . If they shall say unto you, behold He is in the secret chambers, believe it not." I see now how this terrible prophesy is fulfilled in the Church of Rome, every time that she obliges her faithful members to fall down before these Christs made of little cakes, placed in the secret receptacles of the church. The Roman Catholics believe in these Christs, although the Son of God said, "Believe them not." They go to church to adore that wafer god, although the true Christ said, "Go not after them." In vain does the Roman Church say that Christ gave to His priests the power to make a God of one of these little cakes. I answer that Christ Himself had not the power to make God, nor to make Himself out of an engraved cake. For His Father had forbidden such acts of folly and idolatry when, amidst the thunders and lightnings

of Mount Sinai, He said, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them nor serve them, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me."

Christ came to fulfil and not to violate the commandments of His Father. He could not give to the Church of Rome the permission or the power to transgress them, in commanding, as they pretend, that they should take a little engraved cake, change it into God and kneel down before it. For that is idolatry—yes, true and shameful idolatry.

When Christ told us to eat His body and drink His blood, He employed the same figure as when He said that He would eat the passover. Though He used the words, "I will eat this passover," He could not do it for the simple reason that the passage of the destroying angel through the land of Egypt was not a thing that could be eaten. But the lamb that was laid on on the table in remembrance of that passover could be eaten as a remembrance of the passover. Therefore that lamb was called the passover. Thus, according to the same figure of speech, the body of Christ was not to be eaten, nor could any one drink His blood, but the bread was to be eaten which represented His body, and this bread was then called His body, for the same reason and by the same rules of speech that the lamb was called the passover. Though it was not the passover, it represented it. It is in the same way, and according to the same use of language, that when we look at a marble statue of Queen Victoria, we say, "That is Queen Victoria." We are aware that it is not at all Queen Victoria, but merely a representation of her.

(3) I shall never return to the Roman Catholic Church, because all the bishops and all the priests of the Church of Rome are obliged to perjure themselves every time they explain a text of Holy Scripture. Yes, though I am using, in thus speaking, very hard and strong language, I am telling the bare truth. Since the day when he swore, at his ordina-

tion, only to interpret the Holy Scriptures according to the unanimous consent of the holy fathers, the priest has rarely preached on a Bible text without being guilty of perjury. For, after having attentively studied the holy fathers, I am ready to prove that they are only unanimous on one single point, which is to differ as to almost every single text which they have commented upon in their writings. For example—a priest cannot say without perjuring himself, that when Christ said to Peter, "Thou art Peter, and upon this rock I will build My Church," He was alluding to Simon as the stone which was to be the foundation stone of the Church. For the priest knows very well that Saint Augustine and many other fathers said that Christ was speaking of Himself when He said, "Upon this rock will I build My Church." (Matt. 16: 18.)

(4) I can never again be a Roman Catholic, for I know that auricular confession is a diabolical institution, as I have proved in my book "The Priest, the Woman, and the Confessional."

(5) I will never return to Roman Catholicism, for I have seen with my own eyes that which passes inside the walls of Rome. I have found there every abomination which defiles this earth. Priestly celibacy is a diabolical invention. The purgatory, full of poor souls who burn there, and are only saved by the payment of money to the Church, is a diabolical invention. The prohibition to eat meat on certain days is a diabolical invention. The infallibility of the Pope, and the "immaculate conception of the mother of God," are diabolical inventions.

(6) God helping me, I will never think of returning to the Church of Rome, or being reconciled to her for her priests, her bishops, and her popes have shed the blood of millions of martyrs, from John Huss to our dear brother Hackett. On the hands of the popes I see the blood of 75,000 Protestants massacred on the eve of Saint Bartholomew, and the blood of half a million Christians slaughtered on the mountains of Piedmont.

(7) I will never again be a Roman Catholic, for the Church of Rome is the implacable enemy of the laws of God, and the

rights, liberties, and privileges of man. This Church has degraded, and brought to ruin and dishonor, every nation which has been governed by her.

I could give many other reasons on account of which it would be impossible for me to be again a Roman Catholic; but I hope that these already mentioned are sufficient to make it clear to my dear fellow countrymen that having once for all accepted Christ and His Holy Word as my sole guide for faith and practice, I could never again bend my knee before idols and gods of cake.

It is my wish and desire that this declaration of my faith should be made public, and to this end I charge my son-in-law, Rev. Joseph Morin, of Montreal, to publish it in the English and French papers, as he shall see fit.

RUSKIN'S WARNING AGAINST THE POMP OF THE CHURCH OF ROME.

(Continued from page 248)

But the grossness of the error becomes incomprehensible as well as unpardonable when we look to what level of degradation the human intellect has sunk at this instant in Italy. So far from Romanism now producing anything great in art, it cannot even preserve what has been given to its keeping. . . . I do not know, as I have repeatedly stated, how far the splendor of architecture or other art is compatible with the honesty and usefulness of religious service. The longer I live the more I incline to severe judgment in this matter, and the less I can trust the sentiments excited by painted glass and colored tiles. But if there be indeed value in such unings, our plain duty is to direct our strength against the superstition which has dishonored them; since there are thousands to whom they are now merely an offence, owing to their association with absurd or idolatrous ceremonies. I have but this exhortation for all who love them—not to regulate their creeds by their taste in colors, but to hold calmly to the right, at whatever cost to their imaginative enjoyment; sure that they will one day find in heavenly truth a brighter charm than in earthly imagery, and striving chiefly to gather stones for the eternal building, whose walls shall be Salvation.

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AN URGENT APPEAL

The expenses of the past six months have been met, but we are in need of \$4,000 to cancel outstanding debts of the Mission.

A loyal friend of our work has kindly offered to contribute \$1,000 if we are able to make up the balance.

Feeling sure that you will be glad to have a share in freeing the Editor's hands, and not having asked for a contribution from you this year, we await with interest your check or pledge.

The following is the list of contributors with the amounts subscribed up to September 30th:

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With deep appreciation of your past generous co-operation which we hope will continue to the completion of the task.

PATRICK MORGAN, Director.

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